

WHAT IS INDISPENSABLE IN THE ANSWERS OF THE TURKISH MUJAHIDEEN



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What is Indispensable in the Answers of the Turkish Mujahideen
In the name of Allah, the Most Gracious, the Most Merciful.
Praise be to Allah, and prayers and peace be upon the Messenger of Allah.

To our honorable Sheikhs, may Allah grant them success:

We inform you that the groups in Turkey concerning the issue of takfir (declaring someone an apostate) have split:

Some of them leaned towards takfir, especially after the spread of the sayings and books of Sheikh Abdul Qadir bin Abdul Aziz and Sheikh Abu Muhammad al-Maqdisi, may Allah grant them success.

Some of them still participate in elections and do not refrain from service in the army.

And others are in between.

In our country, some people think that the methodology of the organization (Al-Qaeda of Jihad) is like the methodology of those who leaned towards takfir. Some of them believe that there is Irjaa' (a theological deviation, typically meaning postponing judgment or emphasizing faith over deeds) in the organization's methodology. We want you to remove this confusion and misunderstanding with your answers to the following questions:

What is the creed of the organization?

What is your opinion on the issue of takfir?

How do you view the people of Turkey?

What do you advise the scholars and people in Turkey?

What is your opinion on the statement of Sheikh Abu Muhammad al-Maqdisi, may Allah preserve him, in his book "The Thirtieth Epistle," warning against extremism in takfir, specifically regarding the takfir of all participants in elections without detail: "Therefore, it is not permissible to hasten to declare such people disbelievers except after establishing the proof and informing them of the reality of the work of the legislative representatives, and the acts of disbelief they commit that contradict the religion of Islam and the monotheism of the Lord of the Worlds. If they insist on electing them after that, they disbelieve"?

May Allah reward you well.

Written by Abu Saleh al-Turki

The Answer, and with Allah is success:

Praise be to Allah and sufficient, and prayers and peace be upon His servant and chosen Messenger, his family, companions, and those who followed their path.

To proceed:

Know, my brothers, that guidance and success to faith, rectitude, piety, and good deeds are exclusively from Allah, the Mighty and Majestic. He bestows it upon whom He wills out of His grace, generosity, and favor, and withholds it from whom He wills, just as He, glorified be He, said to His Prophet Muhammad, peace be upon him, who is the most honorable of creation to Him and the most beloved: "{Indeed, you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the guided}" [Al-Qasas/56]. And He said: "{Then who can guide him whom Allah has sent astray?}" [Ar-Rum/29]. And He said: "{If you are eager for their guidance, then indeed, Allah does not guide those whom He sends astray, and they will have no helpers}" [An-Nahl: 37]. "Yu'hda" is in the passive voice in the recitation of

Nafi' and others. And He said: "{That is the guidance of Allah by which He guides whom He wills. And whoever Allah sends astray - for him there is no guide}" [Az-Zumar/23]. "{And whom Allah sends astray - there is no guide for him; and whom Allah guides - there is no misleader for him}" [Az-Zumar/36-37]. "{And if your Lord had willed, all those on earth would have believed, all of them together. So, will you compel the people until they become believers? And it was not for any soul to believe except by permission of Allah, and He places defilement upon those who will not use reason}" [Yunus/99-100]. "{And if We had willed, We could have given every soul its guidance, but the word from Me has come into effect: 'I will surely fill Hell with jinn and mankind all together.'" [As-Sajda/13].

And this is abundant in the Quran.

This is among the first things that should be believed and acknowledged for Allah, the Mighty and Majestic, and the heart should be reassured by it. If a servant achieves this, it requires him to turn to his Master and resort to Him, seeking guidance, persistently seeking it with great eagerness and constantly knocking on the door, fearful, anxious, humble, realizing his helplessness, poverty, weakness, ignorance, injustice, and self-bias, remembering the saying of Allah the Almighty in the Qudsi Hadith: "O My servants, all of you are astray except for those whom I guide, so seek guidance from Me, and I will guide you". His state before his words should be: O Allah, if You do not guide me, who will guide me? O Allah, if You do not protect me with Your mercy, encompass me with Your grace, and grant me guidance, I will go astray and perish.

Then, the believing servant whom Allah has guided to the initial stages of guidance should know that guidance consists of ascending degrees and ranks. As Allah the Mighty and Majestic said: "{And those who are guided - He increases them in guidance and gives them their righteousness}" [Muhammad/17]. "{And Allah increases those who are guided, in guidance}" [Maryam/76].

For this reason, Allah the Mighty and Majestic has obligated us to ask Him for guidance a number of times every day. This is the obligatory supplication for every Muslim, and that is when Allah obligated us to recite Al-Fatiha in our prayers, and in it is this verse: "{Guide us to the straight path}". It is the essence of the opening of the Book, as what precedes it is an introduction and prelude to it, praising Allah, extolling Him, glorifying Him, then supplicating to Him. What follows it is a completion of the supplication by showing the meaning of the straight path and integrating the discourse about the blessing of Allah Almighty upon His chosen, virtuous servants whom Allah guided, bestowed His favor upon, and rectified.

And there are reasons for obtaining and perfecting guidance. Among its most important reasons - after Allah's success and what I mentioned about resorting to Him and supplicating to Him, glorified be He - is for the servant to seek beneficial knowledge and acquire deep understanding in religion, in a correct manner and with a good intention. He should be eager for good and seek favor (always seeking to be better), and he should think well of Allah the Exalted and believe that Allah the Almighty has made the matter easy for us, as He the Mighty and Majestic said: "{Allah intends for you ease and does not intend for you hardship}" [Al-Baqarah/185]. And He said: "{And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?}" [Al-Qamar/17]. And considering the totality of the branches of His religion and His divine law, glorified be He, indicates that it is easy, uncomplicated, and free from burden, strictness, or excessive rigidity. As He the Mighty and Majestic said: "{And if Allah had willed, He could have overburdened you}" [Al-Baqarah/220]. Meaning, He would have placed you in hardship and difficulty, but He did not do so, out of mercy for you. Rather, He made it easy for you, simplified it, and expanded it. And as the Prophet, peace be upon him, said: "The extremists are ruined," he said it three times, narrated by Muslim and others. These are those who delve deeply, exaggerate, and exceed limits in their words and actions, those who exert themselves in searching for minute issues in the manner of the people of scholastic theology.

So, the servant should be certain that religion and creed, praise be to Allah, are easy and facilitated, not as the people of scholastic theology and corrupt philosophies, who deviated from the paths of the Sacred Law, ancient and modern, intended and depicted them!

What we must know and believe regarding Allah, blessed and exalted be His names, regarding His angels, regarding His messengers, regarding His books, religion, and laws, regarding all the unseen matters past, present, and future (hereafter), and regarding all creation and their stages, whether obedient or disobedient, and regarding His decree and destiny, glorified be He—all of this has been clarified by the Book and the Sunnah, both generally and in detail.

Whoever grasps the general principles and achieves submission is, praise be to Allah, successful and prosperous.

And whoever Allah has blessed with the details is purer, and the knowledge of the accountable ones regarding the details is according to what Allah opens up for them of knowledge, understanding, obedience, and success.

Then, what is the limit of the details of beliefs (branches and issues of creed) that a servant must seek to know and strive to learn? This is a delicate path and difficult to define with a simple, wise phrase, and Allah knows best. However, we can mention broad outlines that help understand what is required here, so we say:

It is known that beneficial knowledge, in general terms, includes what is obligatory for everyone to learn (fard 'ayn), and what is a communal obligation (fard kifayah). Scholars, may Allah have mercy on them, have detailed this. The criterion for what a person must learn is that it be something without which Islam and faith are not valid, and upon which the performance of obligations and the correctness of one's actions depend. In general, the Sacred Law has commanded deep understanding in religion, encouraged it, and made it desirable. Among its most important and highest ranks is the science of creed, faith, and monotheism.

Perfect souls aspire strongly to knowledge, especially the knowledge of creed. Imam Ibn Taymiyyah, may Allah have mercy on him, said: "Whoever has the slightest life in his heart and seeks knowledge or has a strong desire for worship, the research into this chapter, asking about it, and knowing the truth in it will be among his greatest goals and demands, meaning the clarification of what should be believed, not the knowledge of the nature of the Lord and His attributes. And sound souls are not more eager for anything than to know this matter."

There is no doubt that there are issues of creed that every Muslim must know, and the ignorant must learn them, and through them, general faith is achieved and salvation from hypocrisy is attained, as I indicated. For example, Sheikh Muhammad bin Abdul Wahhab, may Allah have mercy on him, authored the book *Al-Usul Ath-Thalathah* (The Three Fundamental Principles) and said in it: "Know, may Allah have mercy on you, that it is obligatory upon every Muslim man and woman to learn these three issues, and to act upon them...". Then he mentioned them and said: "So if it is said to you: What are the three fundamental principles that a person must know? Then say: The servant's knowledge of his Lord, his religion, and his Prophet Muhammad, peace be upon him.". The intention is general knowledge. And Allah the Almighty said: "{So know that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows your movement and your resting place}" [Muhammad/19]. And He, the Mighty and Majestic, said: "{By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience}" [Surat Al-Asr].

Indeed, a person's learning of all that strengthens, increases, corrects, and safeguards his faith from falling into defects, errors, deviations, and misguided beliefs concerning the monotheism of the Creator, glorified and exalted be He, and His glorification and sanctification, is generally required and falls between being highly recommended and obligatory.

Therefore, a Muslim studies the "science" of monotheism, creed, and faith for several purposes: to correct his creed, which is essential for the correctness of deeds and the validity and growth of faith; to realize monotheism by fulfilling all its obligatory and recommended perfections; and to be safe from falling into

misguidance, polytheism, or disbelief, may Allah protect us. For this reason, many scholars have explicitly stated that the sciences of "monotheism," "creed," and "issues of faith," as scientific disciplines, are among the most honorable and highest in rank, and this is clearly correct. Therefore, learning the issues and branches of the science of creed and monotheism is partly obligatory and partly recommended.

There is no doubt that believing in falsehood is not permissible, and that evil must be removed as much as possible. This varies with individuals and environments. One who is tainted with doubts is not like one who is in good health, and one who is prepared for high ranks and leads in knowledge, teaching, propagation, and leadership is not like the common people who are not so.

We ask Allah the Almighty to inspire us and all our brothers with guidance and rectitude, and to protect us from misleading tribulations.

Benefit: Imam Taqiy al-Din Ibn Taymiyyah, may Allah have mercy on him, said in response to someone who asked him to guide him to beneficial books: "The Ummah has thoroughly covered every branch of knowledge, and whoever Allah illuminates his heart, He guides him with what reaches him from that. But whoever He blinds, the abundance of books will only increase him in bewilderment and misguidance, as the Prophet, peace be upon him, said to Labid al-Ansari: 'Are not the Torah and the Gospel with the Jews and Christians? What good do they do them?' So we ask Allah the Almighty to grant us guidance and rectitude, inspire us with our right course, protect us from the evil of our own souls, and not let our hearts deviate after He has guided us, and bestow upon us mercy from Himself, for He is the Bestower."

After this introduction, which I hope is helpful for the truth, I will proceed to answer the question, and with Allah I seek assistance:

The brothers gathered in "Jama'at Qa'idat al-Jihad" (Al-Qaeda of Jihad Group) have, praise be to Allah, united upon the religion of Islam, its creed, and its methodology. This is belief in what Muhammad, peace be upon him, brought, and following him with love, reverence, and glorification, submitting to his judgment, being with him, and being among his allies. This is Islam and faith. Islam is built upon five pillars: testifying that there is no god but Allah and that Muhammad is His Messenger, establishing prayer, paying zakat, fasting Ramadan, and performing Hajj for whoever is able. Faith is belief in Allah, His angels, His books, His messengers, the Last Day, and divine decree, both its good and its evil.

As for the details about which people ask, and which I think the questioner means, as indeed difference, conflict, and division have occurred in the Islamic nation regarding religion, just as happened in previous nations, confirming what the truthful and confirmed one, peace be upon him, informed us in the hadith about the division of the Ummah, which is a sound and established hadith with various chains and wordings in the Sunan collections, among which is his saying: "The Jews divided into seventy-one sects, one of which is in Paradise and seventy are in Hell. The Christians divided into seventy-two sects, seventy-one of which are in Hell and one is in Paradise. By the One in whose hand is the soul of Muhammad, my Ummah will divide into seventy-three sects, one of which is in Paradise and seventy-two are in Hell." It was asked, "O Messenger of Allah, who are they?" He said, "The Jama'ah (the community)." Narrated by Ibn Majah and others, and authenticated by Al-Albani.

Indeed, we, praise be to Allah, hope, strive, and endeavor to be among the saved sect, whose description came in the aforementioned Hadith as being the Jama'ah. The intention here is the first Jama'ah and the Jama'ah before it became corrupt, as some of the scholars among the Companions, namely Ibn Mas'ud, may Allah be pleased with him, said to the great Tabi'i, Amr bin Maymun, may Allah have mercy on him: "O Amr bin Maymun, I used to think you were among the most learned in this town. Do you know what the Jama'ah is?" I said, "No." He said, "Indeed, the majority of people have abandoned the Jama'ah, and the Jama'ah is what conforms to the truth, even if you are alone." In another narration, Ibn Mas'ud said - striking my thigh -: "Woe to you! Indeed, the majority of people have abandoned the Jama'ah, and the Jama'ah is what conforms to obedience to Allah the Almighty." Nu'aym bin Hammad said, meaning: "If the Jama'ah becomes corrupt, then adhere to what the Jama'ah was upon before it became corrupt, even if you are alone, for you are the Jama'ah then." This was mentioned by Ibn Shamah in "Al-Ba'ith 'ala Inkar

al-Bida' wal-Hawadith," and he said that Imam Abu Bakr Al-Bayhaqi, may Allah have mercy on him, extracted it in his book "Al-Madkhal."

Its description also came as being "upon what the Messenger of Allah, peace be upon him, and his companions were upon," which is consistent with the previous description. As in the narration by At-Tirmidhi from the Hadith of Abdullah bin Amr bin Al-Aas, may Allah be pleased with them both, مرفوعاً (marfu'an - directly attributed to the Prophet): "Indeed, there will come upon my Ummah what came upon the Children of Israel, exact as one sandal matches another, to the extent that if there was one among them who openly committed intercourse with his mother, there would be someone in my Ummah who would do that. And indeed, the Children of Israel divided into seventy-two sects, and my Ummah will divide into seventy-three sects; all of them in the Fire except one sect." They asked, "Who are they, O Messenger of Allah?" He said, "What I and my companions are upon." Abu Isa (At-Tirmidhi) said this is a good, strange, explained Hadith; we do not know it like this except from this chain. Sheikh Al-Albani and others authenticated it.

And we hope, strive, and endeavor to be among the victorious group (Ta'ifah Mansurah) about whom the Messenger of Allah, peace be upon him, informed us in the continuously narrated Hadith, transmitted with various wordings, in the two Sahih collections, the Sunan, and other Hadith compilations. Among these is what is in Sahih Muslim from the Hadith of Thawban, may Allah be pleased with him, marfu'an: "A group from my Ummah will remain manifest upon the truth; those who forsake them will not harm them until the Hour comes, and they are like that." And from the Hadith of Jabir, may Allah be pleased with him, marfu'an: "A group from my Ummah will continue to fight for the truth, manifest until the Day of Resurrection."

As for the details of the comprehensive belief, divided into chapters as people have branched it out and written about it, we follow the methodology of the People of the Sunnah and the Jama'ah and the people of the noble Prophetic Hadith, who follow the Sunnah of our noble Messenger, peace and blessings be upon him, and the Sunnah of his righteous and guided companions and caliphs. Whatever is clear in the texts of the Book and the Sunnah and what they have agreed upon, that is it, and there is no deviation from it. As for what is open to interpretation and where differences have occurred among scholars, we prioritize based on evidence, proof, and clear demonstration, following the method of the scholars, may Allah be pleased with them. And praise be to Allah, the Lord of the Worlds.

It should be known that correcting belief is obligatory, as mentioned before, but it is not sufficient without correcting the deeds of the hearts. How many people we have seen who are knowledgeable of the beliefs of the People of the Sunnah, theoretically memorizing them, and debating about them, yet despite that, they are weak in religion, lacking in trustworthiness, and abstain from performing obligatory duties such as Jihad, enjoining good and forbidding evil, supporting the truth, and establishing religion. They cling to the laps of tyrannical, heretical rulers, deeply immersed in their banquets and their zaqqum (a bitter, thorny tree in Hell), defending them while knowing their condition, out of love for this world and its allurements of wealth and status. So their knowledge of the beliefs of the People of the Sunnah and the Jama'ah, theoretically and by affiliation and memorization of their words and books, did not truly benefit them. The reason for this is preferring this fleeting, murky, transient world and its immediate pleasures over the eternal, complete Hereafter. This is due to the weakness of will in the heart, lack of certainty, and lack of patience. In short, this is due to Allah's forsaking them and leaving them to themselves, and His not granting them success. We ask Allah for protection and well-being.

Therefore, it is obligatory that the correction of belief and the study of creed lead to the soundness and life of the heart, and its cultivation with the realities of faith, such as knowing Allah Almighty and glorifying and appreciating Him as He deserves. This includes exalting Him Almighty and His commands and prohibitions, and His rituals, fearing Him, being in awe of Him, dreading Him, monitoring Him, loving Him Almighty, hoping in Him, and attaching the heart to Him. It also includes humility before Him, submission, surrender, and inner obedience to His judgment, and thanking and remembering Him, glorified be He. Patience in obeying Him, abstaining from disobeying Him, and patience regarding His decrees are also essential, along with repentance, turning back to Him, reliance upon Him, trust in Him, good opinion of

Him Almighty, delegation and surrender to Him, contentment with His division, judgment, and decree, and firm belief in Him, His promise, His threat, and everything His Prophet, peace be upon him, brought. Sincerity in His worship and purifying one's intention and turning to Him, glorified be He, and other deeds of the heart that form the foundation of piety, trustworthiness, and the soundness of the inner self, which is followed by the soundness of the outer self. Indeed, piety is as the Tabi'i Talq bin Habib, may Allah have mercy on him, said: "Acting in obedience to Allah upon a light from Allah, hoping for Allah's reward, and abandoning Allah's disobedience upon a light from Allah, fearing Allah's punishment."

Indeed, the purpose of religious laws, learning them, and acting upon them is to achieve piety, so that the servant may be among the righteous about whom Allah said: "{Indeed, Allah accepts only from the righteous}". And He, the Mighty and Majestic, said: "{Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve. Those who believed and were constantly fearing Allah - for them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is the great attainment}". And He Almighty said: "{And the [best] outcome is for piety}" "{And the [good] outcome is for the righteous}", and He informed that Paradise, whose expanse is the heavens and the earth, "{has been prepared for the righteous}". And He said: "{That is the Paradise which We will give as inheritance to those of Our servants who were righteous}". And He said: "{And the Hereafter with your Lord is for the righteous}". And He said: "{And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - then these are the successful}". And He informed that He "{loves the righteous}" and that He is "{with the righteous}". And He said: "{Indeed, Allah is with those who fear Him and those who are doers of good}". This is the special companionship which means support, aid, assistance, help, and success. It includes or necessitates love and satisfaction.

The essence of piety and its core is in the heart. If the heart is filled with it, it becomes righteous, and if the heart is righteous, deeds become righteous and steadfastness is achieved. As the Prophet, peace be upon him, said in the Hadith in Sahih Muslim and others: "Piety is here, piety is here, piety is here," and he pointed to his chest. And as in the Hadith of Nu'man bin Bashir, may Allah be pleased with him, in the two Sahih collections and others, from the Prophet, peace be upon him: "Indeed, in the body there is a piece of flesh which, if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. Indeed, it is the heart."

And among the most important contributing factors, in brief, are:

The worship of contemplation, which is one of the most noble acts of worship commanded and encouraged by Allah. Most people are heedless of it and fall short in it.

Paying attention to reading books on spiritual refinement and self-purification that deal with the states of the heart and soul, addressing their ailments, and how to rectify and adorn them with good manners, virtues, and noble etiquette.

Taking one's share of worship, by focusing on obligatory duties and then striving to increase voluntary acts and acts of closeness to Allah, and striving for a person to have a secret act or acts of worship.

Knowing the states of the righteous among our predecessors, imams, and the best of the Ummah, by reading their biographies, life stories, and reports about them, in order to emulate and resemble them.

Paying attention to knowing the Beautiful Names of Allah, memorizing them, understanding their meanings, and being affected by them. This is done by seeking this knowledge and reading about it. There are books written on this topic, both ancient and modern, and among the best of them for contemporary scholars is the book "Sharh Asma' Allah Al-Husna fi Dhaw' Al-Kitab wa As-Sunnah" by Al-Qahtani, along with what is found in books of Tafsir and commentaries on Hadith and other sources, which is very abundant.

A person acting upon what he knows. Whatever beneficial knowledge he learns, whether in jurisprudence, manners, or the Sunnah of the Chosen One, peace be upon him, even if it is little - after

verifying it and receiving it correctly - he acts upon it so that Allah may open for him more knowledge and action.

If what has been mentioned about our creed (the creed of the organization) has become clear to the questioners, then it is evident that we believe what is among the fundamentals of the People of the Sunnah and the Jama'ah: that "religion and faith are words and deeds; the word of the heart and tongue, and the deed of the heart, tongue, and limbs, and that faith increases with obedience and decreases with disobedience". And we disavow Irjaa' in all its types and forms.

The truth is that Irjaa' is a malicious concept that manifests in various forms and molds, taking on embellished shapes and expressions. In different eras and environments, multiple models appear, varying in their danger, but whoever knows the truth that came with the Qur'an and the Sunnah, and what the righteous predecessors from the Companions and the Tabi'in and their followers were upon with excellence, and has a deep understanding of the religion, will be protected from it, if Allah wills.

Therefore, the types, divisions, and forms of Irjaa' are numerous, which our scholars have clarified in the past and present, and warned against. They are degrees of ugliness and corruption. I will mention some of what is easy to encompass, in order to clarify them so that they may be warned against and rejected:

Most evil and extreme: The saying that faith is merely knowledge (in the heart). This implies that Satan, Pharaoh, and similar figures would be believers. This is the saying of the Jahmiyyah and is considered disbelief.

Only verbal confession: The saying that faith is only verbal confession with the tongue, regardless of what is in the heart. This is the saying of the Karramiyyah, implying hypocrites are believers in this world. This is corrupt and contradicts the Book and Sunnah.

Only affirmation by the heart: The saying that faith is only affirmation by the heart, not including verbal confession or actions of the limbs. This is the saying of many Ash'aris and Maturidis. They deny that faith increases or decreases.

Belief by heart and confession by tongue, deeds are necessary but not part of faith: This is known as Irjaa' al-Fuqaha' (the Irjaa' of the jurists), attributed to Imam Abu Hanifa and others. While still an error, its contradiction to the truth is lesser than the preceding forms.

Among the forms of Irjaa' and its renewed malicious colors, which are a manifestation of those corrupt beliefs of the Murji'ah, Jahmiyyah, and their likes, which I mentioned above, and which have been revived, propagated, and beautified, is what has been presented to us by some innovators among the people of desires in these times. Most of them are flatterers of the tyrants among the rulers and adherents of the religion of kings, as some of the predecessors described Irjaa' long ago as a religion favored by kings.

Among these sayings are:

No disbelief except by denial.

No disbelief except the disbelief of denial (takdheeb).

No disbelief except with legitimizing (legitimizing an action that is disbelief).

No disbelief except by belief (i'tiqad).

No disbelief except if a person intends disbelief.

Nothing from deeds is major disbelief by itself.

All of these are forms and colors of wicked *Irjaa'* from which we seek refuge in Allah.

As for the People of the Sunnah and the Jama'ah - may Allah support them, honor them, and increase their numbers - they believe and say, as previously stated: that faith is statement, action, and intention; it increases and decreases. And its opposite, disbelief, occurs by: belief, doubt, statement, action, and omission. So it can be disbelief of denial, disbelief of rejection, disbelief of doubt, disbelief of refusal and arrogance, disbelief of turning away, or disbelief of ignorance. And they say: whatever is proven by legal evidence to be disbelief that expels one from the religion, then it is disbelief. And it is stated: whoever does it is a disbeliever, then the specific person (the doer) is judged to be a disbeliever if the conditions for the ruling are met and its impediments are absent. And it is not said about it (i.e., about what is proven by legal evidence to be disbelief): no, until we look at the doer, whether he believed in disbelief or not, or whether he legitimized this act of disbelief or not, or whether he is a denier and rejector or not. We ask Allah to keep us firm on guidance and protect us from misleading tribulations.

Important note:

It should be known that some scholars from the People of the Sunnah may express a view that aligns with some of the aforementioned statements that contain *Irjaa'*, from the subtle and less clear degrees. Yet, overall, they adhere to the creed of the People of the Sunnah and the Jama'ah, but they erred, and their *ijtihad* (independent reasoning) led them to a statement they believed to be the truth, which happened to coincide with a statement of the Murji'ah. Such a person should not be hastily labeled with *Irjaa'*. If it is necessary to speak about him to clarify his slip and warn against it, then it can be said, for example: "He erred and coincided with the Murji'ah in such and such, and he said a statement whose implication leads to the saying of the Murji'ah, and it is such and such." A person is attributed to what is most apparent and predominant in him. In general, it is obligatory to be cautious, meticulous, and scrupulous in labeling anyone with innovation, especially scholars and those whose virtue is apparent, whose correctness and goodness are abundant, and whose adherence to the Sunnah is known, and whose zeal for it and defense of it, and intense eagerness to follow it are clear.

Opinion on the Issue of Takfir

The issue of takfir is a branch of the issue of Islam and faith. Indeed, disbelief (*kufr*) is the opposite of faith (*iman*), and among disbelief is polytheism with Allah, which is the opposite of monotheism (*tawhid*). And we, praise be to Allah the Almighty, are upon the methodology of the People of the Sunnah and the Jama'ah, as we mentioned in all chapters, including the issue of faith, its definition and designation, knowing what contradicts and opposes it, and knowing the monotheism of Allah, the Lord of the Worlds, in His Lordship, Divinity, and in His Names and Attributes, glorified be He. This also includes knowing what nullifies and corrupts that, and knowing by what a disbeliever enters Islam and becomes a Muslim, and by what a Muslim exits Islam and becomes a disbeliever and apostate, may Allah protect us. In all of that, we are upon the methodology of our scholars and imams from the People of the Sunnah and the Jama'ah.

The issue of takfir and discussion about it are derived from the totality of scholars' discourse in books of creed, faith, and monotheism, and books of jurisprudence in the chapters that jurists dedicate to apostasy - may Allah protect us and you from it - and its rulings and the rulings concerning an apostate. For this reason, we are always alert to the error of those who rely solely on books of monotheism and creed to understand the rulings of takfir, picking up a little from them and then issuing rulings without knowledge of *fiqh* (jurisprudence) and the sayings of jurists, their methods, and their commentaries. In our era, several works have been written on this issue and on clarifying the verbal and practical nullifiers of Islam and other matters. Some of them are good, and some are less so. The student of knowledge benefits from them, seeks guidance from trustworthy scholars, consults them on points of ambiguity, and remembers the benefit mentioned about Sheikh al-Islam Ibn Taymiyyah regarding the abundance of books. And one should frequently recite the supplication that the Prophet, peace be upon him, used to say at the beginning of his night prayer: "O Allah, Lord of Gabriel, Michael, and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your servants concerning that wherein

they differ. Guide me to the truth concerning that wherein they differ by Your permission. Indeed, You guide whom You will to a straight path." And success is solely in the hand of Allah.

Here I will mention useful general principles regarding this issue (takfir):

Takfir as a Judgment: Takfir is the judgment that a person is a disbeliever (common usage), or that a specific act (or omission, statement, or belief) is disbelief and an exit from Islam (absolute takfir).

Legal Ruling: Takfir is a legal ruling, requiring clear proof from Allah's law. What is proven by sound evidence to be disbelief is declared disbelief. A specific person who commits such an act is judged a disbeliever if takfir conditions are met and no impediments exist.

Degrees of Certainty:

Certain and Definitive: Examples include Jews, Christians, idolaters (Hindus, Buddhists), and those who explicitly convert from Islam to another religion.

Less Certain (Ijtihadi): These are rulings made by qualified jurists where there might be differences of opinion or hesitation due to potential excuses (like misinterpretation) or lack of clear evidence. Examples include ruling a ruler disbeliever for not ruling by Sharia, or acts where scholars differ on whether it constitutes takfir (e.g., wearing a cross, completely abandoning prayer).

Sheikh Muhammad Anwar Kashmiri's view: "Takfir is a legal ruling, which relates to the permissibility of seizing property and shedding blood, and the judgment of abiding in Hell. So its basis is like the basis of all other legal rulings; sometimes it is ascertained with certainty, sometimes with strong presumption, and sometimes there is doubt about it. And whenever there is doubt, refraining from takfir in that situation is more appropriate."

Differences in Judgment: Just as jurists differ on whether an act constitutes disbelief, they also differ on declaring the perpetrator a disbeliever, based on the presence of conditions and absence of impediments.

Caution in Takfir: It is not permissible to declare a Muslim a disbeliever except with clear legal proof.

Very Clear Instances: These are known by most Muslims, where scholars and laymen may be equal in knowing the ruling (e.g., cursing Allah, mocking religion explicitly without compulsion or insanity).

Less Clear Instances: These must be left to scholars, as they are prone to error, and error in this matter is dangerous due to severe warnings against unjust takfir.

We ask Allah the Almighty to grant us and our brothers guidance and rectitude.

Advice for Scholars and People in Turkey

Regarding Turkey and its reality, each issue must be looked at specifically. In light of what was mentioned, all brothers must ask scholars and not rush into declaring people disbelievers based solely on reading books. This can lead to grave error. Issues of takfir should be left to scholars. Young people should know that most of these issues are matters of ijtihad (independent reasoning) allowing for differing opinions. No one should be fanatical about an opinion, a sheikh, or a group, nor should they harbor animosity due to such differences. Rather, those with knowledge should act upon what is clear to them, while others should be cautious, and everyone should excuse those who differ from them. Otherwise, there will be corruption, turning people away from religion, and blocking the path of Allah.

Allah the Almighty said: "{And do not take your oaths as [means of] deception among you, lest [a] foot slip after it was firmly established, and you would taste evil for what you averted [others] from the way of Allah, and immense punishment would be yours}" [An-Nahl/94]. If turning away from Allah's path and this

severe warning occur due to playing with oaths, then what happens from turning people away from Allah's religion due to "playing" with takfir rulings ignorantly, excessively, fanatically, and hastily, is much greater. Mujahid youth and callers to Allah should be extremely careful. And Allah is the Giver of success.

A few more points:

Books of Sheikh Abdul Qadir bin Abdul Aziz ("Al-Jami' fi Talab al-'Ilm al-Sharif"): We have clarified some methodological and partial errors in this book. We advise our Turkish brothers to avoid it, as it is only truly beneficial to an experienced student of knowledge. For others, it can be harmful and dangerous. We also warn against translating it without exceptional scholarly qualification. Many other books on da'wah, creed, jurisprudence, and spiritual education are more deserving of translation and dissemination.

Books of Sheikh Abu Muhammad al-Maqdisi: Among his best later books in this chapter is "The Thirtieth Epistle," which we recommend reading.

Participation in Elections:

The default ruling is not permissible. This is because it supports and strengthens the "democratic" system, and in most cases in Turkey, it involves supporting a disbelieving party or nominating a disbelieving president/parliament member who legislates against Allah's law.

Regarding the discussion of voting for a "lesser evil" (e.g., a candidate claiming affiliation with Islam vs. a secular communist) to avert harm, we consider it not permissible. Committing an act of disbelief to avert harm is not allowed, and the argument of averting greater harm is doubtful. The triumph of a more clearly disbelieving candidate might even be better in the long run for Islam by preparing people for challenge and jihad.

However, one who engages in this interpretation and doubt is not declared a disbeliever. Mujahid youth should beware of takfir in such cases, as it is a sin and causes corruption.

Joining the Army in Turkey (and similar countries of disbelief/apostasy):

It is not permissible. This is because it is the army of an apostate state, supporting and protecting its system and constitution, and often involves committing acts of disbelief (e.g., glorifying Atatürk, swearing allegiance to the state/flag) and other sins.

Do we declare everyone who joined the army a disbeliever? Not in a state of ease. We look at their situation. People may have excuses preventing takfir, such as misinterpretation, or joining with an intent to work for a coup or a jihadist goal, or compulsion.

In times of combat against an apostate state, its army is fought as apostates. The default in such a situation is to treat their soldiers as apostates, with rare exceptions for those whose excused situation is known.

The discussion about whether they are an apostate group in general or individually is not highly beneficial in the context of jihad rulings, as in both cases, they are treated as apostates in fighting and taking spoils.

View on the People of Turkey

We view the Turkish people as a Muslim people in general. This is based on the original principle and the predominant reality. Their origin is Muslim, they utter the two declarations of faith, and the majority of the common Turkish people in cities and villages remain upon Islam. Even if there are original disbelievers (Christians, Jews), apostate secularists, or other disbelieving sects, the majority remains Muslim. The phrase "the Muslim people" can also be interpreted as "considering what was," so there should be no objection to it. Allah knows best and is most wise.

Opinion on Sheikh Abu Muhammad al-Maqdisi's Statement in "The Thirtieth Epistle"

Regarding the statement warning against extremism in takfir, specifically about takfir of all participants in elections without detail: "Therefore, it is not permissible to hasten to declare such people disbelievers except after establishing the proof and informing them of the reality of the work of the legislative representatives, and the acts of disbelief they commit that contradict the religion of Islam and the monotheism of the Lord of the Worlds. If they insist on electing them after that, they disbelieve."

We say that we agree with this statement and consider it correct. This is generally and comprehensively. However, the specifics of who establishes the proof, when it is considered established, and whether the person truly comprehends it, must be fully taken into account. It is not sufficient to merely claim that proof has been established and then hastily declare someone a disbeliever. This is recklessness, especially since many scholars permit or obligate electing the "most suitable."

We ask Allah, the Mighty and Majestic, to grant us and all our brothers success in all good, and to bring about a matter of guidance for the Muslims in which those obedient to Him are honored, and those disobedient to Him are humiliated, and good is enjoined and evil is forbidden.

And praise be to Allah, the Lord of the Worlds, first and last, and may Allah's peace, blessings, and grace be upon our Prophet Muhammad, his family, and companions.

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Sha'ban 1432 AH

As-Sahab Media Production